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Pentateuchtradisies in die prediking van Deuterojesaja

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CONCLUSION.

Our investigation of the background of the different allusions to the Pentateuchal traditions in Is. 40—55 and their bearing on the teaching of Deutero-Isaiah rendered as result that Deutero-Isaiah used these traditions in absolute freedom. He was not hampered by dogmatic conceptions regarding the traditions. The fact that he did not quote literally from the Pentateuch cannot be wholly explained by taking into account the possibility that the Pentateuch received its present form in the age following on Deutero-Isaiah.

This is evident from the fact that Deutero-Isaiah did not use the well-known phrases regarding the Exodus. His independence in the use of words and thoughts must rather be explained by the fact that he adapted the tradition to the message which he wanted to bring. The brevity with which reference is made to the traditions supposes that the traditions (except the tradition of the paradise in Gen. 2f.) were well known to the audience of the prophet.

The application of the old traditions by Deutero-Isaiah is marked by two features especially, viz. it is theocentric and actual. By alluding to the traditions Deutero-Isaiah especially wanted to teach his people what Yahweh had done in the past and to strengthen the belief that Yahweh was able to do this again. Nevertheless Deutero-Isaiah cannot be reproached with repristination. The traditions of the Pentateuch are not used by him as a scheme or pattern for the acts of Yahweh in the future. The tradition is not idealised. Deutero-Isaiah was well aware of the sin and disbelief of his people in the past (48: 3ff.; 43: 22—28) and he was opposed to an abuse of the old traditions (48: 1). It may be said that Deutero-Isaiah especially used the traditions of old to explain and illustrate the nucleus of his message: Behold your God (40: 9).